THE UNIVERSALIST *Leader*

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

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Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS
March, 1958 — No. 3

The cover picture shows the *first unit* of the new **Universalist Church at Stratford, Connecticut.** This unit, which contains a fellowship hall, classrooms and a minister's study and church office, was finished just one week before dedication, January 26, 1958. In this number, we carry also a story of how **Stratford Universalists Dedicate (the new) Building and Install a Minister** on this happy occasion.

Robert E. McLaughlin, president of the Board of Commissioners of the District of Columbia and a member of the National Memorial Universalist Church, in the text of a forthright address given at the Silver Spring, Maryland, Universalist Church, tells **What Integration Means to the District of Columbia.**

Henry F. Pommer, on sabbatical leave from Allegheny College and in residence at Cambridge University this year, sends us the second interesting **Letter from Britain.**

H. Michael Lewis describes himself as an Isolated Universalist. That he may be in one sense, but he is also and more important, a loyal and articulate Universalist. Dr. Lewis is Head of the Department of Modern Languages at Salem College, Winston-Salem, N. C. His **Program for Peace** is not only timely and stimulating, it also contains practical suggestions that should be seriously considered by our policy makers.

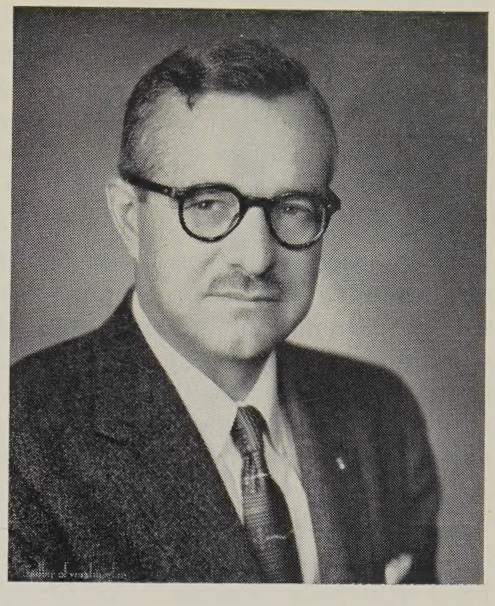
Llewellyn Jones this month gives us the fourth of his excellent series of *Poets in Epitome,* an excellent and most interesting comment on the contemporary British poet, **Edwin Muir.**

Members and potential members of the Universalist Service Committee can take real pride in the **Institutional and International Service Projects** illustrated in the center spread of this number.

The Witness of Universalism in Lynn, the story of a century and a quarter of service by a great parish announced for this number, was unavoidably delayed. THIS GREAT FEATURE WILL APPEAR IN OUR MAY NUMBER.

What Integration Means to the District of Columbia

Robert E. McLaughlin



My appearance here at the Silver Spring Universalist Church today is somewhat in the nature of a blind date. When I accepted Brother MacPherson's invitation to come, I didn't know the topic. Since I have learned it, if I had heeded the best-known of maxims — that "discretion is the better part of valor" I should have started walking rapidly in the opposite direction. But I rely pretty heavily on the text in Romans 8: "If God be for us, who can be against us?" Feeling that someone should speak on this subject, I shall undertake it.

AT the outset, we see readily that there are many possible answers to the question, "What does integration mean to the District of Columbia?" The first aspect is time. *When?* Do we mean today — a generation — or one hundred years from today? From the short-range point of view, the answer may be quite different from the long-range view. Negroes in this country were in bondage for a long time. Their destiny is very slowly — and often painfully — unfolding. I do not see that we can equitably take a short or expedient view of this question. It would also appear that this discussion — coming from the pulpit, as it does — should deal with men's souls rather than their pocketbooks. However, Christ has said, "Render to Caesar the things that are Caesar's, and to God the things that are God's." So let us first take the short, and practical, view of the results of integration in the Nation's Capital.

To begin, let us look at the best-known aspect of the question, the educational situation. Prior to integration, the standards of the public schools provided for Negroes in the District of Columbia were demonstrably inferior to those provided for white children. Try as the Division II teachers would, they could not get the funds and facilities to raise their standards and teaching capabilities to equal those of the white schools. With inferior education and training, colored youths were less prepared to meet life — less able to compete in this very competitive country of ours, less productive in their work — and many resorted, and are still resorting, to crime or juvenile delinquency as a result of sheer ignorance and resentment of discriminatory practices. Integration of the schools is bringing standards for the colored up to previous standards for the whites — and the entire picture now set in bold relief will unquestionably result in higher standards for all the schools in the foreseeable future. Substantially more tax money will be spent for the schools, but it is largely in equalizing standards which were formerly unlawfully unequal. In this respect, even the short view of integration is good.

Many will point to the temporary lowering of average levels of instruction and learning in the formerly white schools, resulting from integration. It is true that there are, doubtless, instances of this, but I ask whether the human qualities compensate for the slower pull on the academics. How can America expect to withstand the severe tests ahead of it as a segregated nation? We are all Americans together. This is America, and a complete understanding of the meaning of this term, and of the greatness of our country, is reserved for those who will learn the amenities of our civilization, and live with them.

To the die-hards, who say that Washington is being ruined by integration, let me say this. For many years the percentage of Negroes in the Washington area population has remained surprisingly constant. It has remained at about 23 per cent of the total population in the whole metropolitan area, because roughly 23

per cent of the births and deaths were in Negro families, and roughly 23 per cent of the in-migrants were Negroes. Actually, the Negroes had a slightly higher birth rate, and a slightly lower in-migration rate. This minor difference is not significant, however. The important point is that Negroes have not come to the Washington area in disproportionate numbers.

Some of the confusion about the amount of in-migration to the area stems from the fact that an overwhelming number of the new area's Negro families settle in the District of Columbia. There is a gradual shift of population as the community grows. Virtually all of the total increase in the Negro population is in the District of Columbia, and almost none in the suburbs. At the same time, the District has a roughly corresponding decrease of white population.

Is the shift of population in the District of Columbia a result of integration? Undoubtedly, some of it is. Certainly integration must make the District somewhat more attractive to many Negro families than the surrounding areas. We should not lose sight, however, of the fact that there are some extremely strong economic factors that all work toward the same end. In fact, these factors were having about the same effect, and producing about the same results, before integration became effective in the District.

The principal economic factors I have in mind that attract Negro families to the District are employment possibilities, housing, and transportation. A large part of the area employment is, of course, in the District. This is true of both white and Negro, and in itself does not have a significant effect. But employment, associated with housing and transportation, is important in causing Negro families to locate in the District. The bulk of the Negro families is in the low-income group. That is the group, both the colored and the white part of it, that requires low-cost housing and good mass transportation. The District, being the older part of the entire community, has by far the largest part of the low-cost housing. The District also has the only good system of mass transportation; adequate for commutation to work, shops, and places of recreation and religious worship. The combination of these economic factors — employment, housing, and transportation — indicate that the District would have received by far the largest part of the Negro population, even without integration.

In summary on this point, we should remember three things. First, there is no mass Negro migration to the Washington area. In fact, the migration is slightly less than the normal percentage of the Negro population in the area. Second, the economic factors of employment, housing and transportation influence Negro families to live in the District rather than in the suburbs. These factors are so strong that they tend to overshadow the integration factor. But, third, we must also recognize that the rather complete integration in the District, as contrasted to that in the surrounding areas, does, undoubtedly, make the District an attractive residence for Negro families.

Resulting largely from these factors are increased needs for funds for public welfare, education, public health, hospitals and law enforcement. Costs for this group of critical activities have increased disproportionately to other general government activities, and very urgent demands will continue to exist in operating needs for future years. Yet, even short-view analysis demonstrates that essentially other factors than integration cause the concentration of low-income families in the old-city core, the families which require the expensive increases of municipal services.

What does integration mean to the District of Columbia? We have taken short-range views of this question — both specific and general — and found some answers. But when we discuss this subject — at least from the pulpit — we are dealing with men's souls. One cannot take a short view of the souls of men. Most people agree today that human slavery is barbaric. Yet, where racial discrimination, and racial segregation, are still practiced, there remain pronounced symptoms of slavery.

I shall never forget the words of Wendell Willkie: "Freedom is an indivisible word. If we want to enjoy it, and fight for it, we must be prepared to extend it to everyone, whether they are rich or poor, whether they agree with us or not, no matter what their race or the color of their skin."

In the long view, integration in the District of Columbia means that those responsible for government in the nation's capital are aware of the ways of God, and the words of the Declaration of Independence. They recognize the laws, mores and amenities of the American Nation. They know, with Albert Schweitzer, "Man belongs to man. Man has claims on man." They believe that the black man has claims on the white man who enslaved him for generations . . . they have claims on mankind that they be set free — not partially free; but entirely free.

And, in my opinion, what integration means to the District of Columbia is the final ending of the barbarism of slavery, as it has existed in the capital of this great nation.

Letter from Britain

Henry F. Pommer

I DID not live long in this Cambridge which cradled Puritanism and educated John Harvard, without sensing rich contrasts between the past and the present — richer contrasts than I have felt even between old and new Boston. But then, old Boston is a mere stripling in contrast to old Cambridge, whose history goes back to the Roman Conquest. No visitor can miss the antiquity of the buildings, and I was lucky enough to attend a session of the city council. The councilors were mostly in black gowns, aldermen in scarlet, the mayor resplendent in scarlet, fur and lace, preceded by a liveried mace-bearer. The full force of the past came home when I heard the mayor thunder to a young, unrobed councilor, "The wearing of gowns is not optional; it is traditional."

But mingled with these reminders of old worlds are evidences that Cambridge is helping to lead us into new ones. Atomic research has taken many important steps in the Cavendish Laboratory, which Cambridge citizens sometimes speak of as though it were a member of the family. The spidery frames of radio telescopes mar the view on the footpath to Coton; and the same mayor who believes that tradition leaves no options is president of the city's branch of the United Nations Association.

An enriching mixture of past and present also marks the religious life of the city and its university, particularly in connection with the Church of England. For one thing, the existence of an official state religion strikes an American as strange, but has a long historic background. I confess that I continue slightly shocked at the thought of the Queen's appointing bishops and archbishops upon the advice of the Prime Minister; both Anglicans and Non-Conformists have told me their disappointment in the quality of the appointees. And because of establishment, the Church of England has an unusually high number of nominal and "Easter" members.

The antiquity of the established church appears also in its close relations with the colleges which constitute Cambridge University, and most of which are of Renaissance origin. Some of the colleges still have the power of appointing clergymen for certain parishes. Each of the twenty colleges has its own chapel with its own Anglican priest. Some college chapels have paid choirs; two have choir schools for the boys whose voices add a distinctive note to the services. The glory of the University, architecturally, is the chapel of King's College. Started by Henry the Sixth and built between 1446 and 1515, its proportions, delicate stone work, handsome wood carvings, and magnificent stained glass make it one of the world's most beautiful sanctuaries. It is admirably cared for, and fortunately has not been electrified. Evensong is performed to the light of 270 candles within glass shields, and the sight is compensation for the cold dampness which the heating system might contend with if temperatures above fifty-five were not harmful to the woodwork.

Outside the colleges are additional Anglican churches, one of which is a round one dating from about 1130. Two weeks ago, I chanced upon a meeting of bell-ringers in the Church of St. Benedict, the oldest building in Cambridge, going back to Saxon times. About twenty persons clustered near the foot of the tower, mostly university students and men. One old man, however, had celebrated on Boxing Day his fiftieth year of bell-ringing. For an hour these twenty persons took turns pulling the ropes of the church's six bells, following the intricate patterns — the "changes" — which can be traced to the seventeenth century. I was reminded of American square dancing — the patterns which seem to an outsider unbelievably involved, the leader calling now for a "bob" and now for a "single," the fine exercise and aesthetic delight of an old tradition with continued appeal.

But Anglicanism is not all a matter of the past. The political control which I have mentioned does not lead to silence on politics. At a public meeting last week, I heard one of the most prominent clerics of the city asked whether he believed in a literal hell. "Certainly not," shot back the answer, "though I must say that if the Tory government continues, we shall

(Continued on page 67)

Program for Peace

H. Michael Lewis

THE current sober determination to catch up with and surpass Russia in armaments and technology is certainly a healthy reaction on the part of the American people to recent rather startling events. But alone it is not enough — it is too passive.

In order to overcome recent setbacks in the cold war and to regain definite leadership in world affairs, the United States needs a more positive foreign policy program. The present negative policies of "containment of communism" and "defense of the free world," though laudable, are not enough. They leave most of the initiative to Russia. Also, they tend to maintain tensions by promoting division of the world into two armed camps of "our side" and "their side," and they stress the kind of technological aid that increases strength in military goods rather than in peace goods. More and more the peoples of the world are showing reluctance to join either armed camp with the inevitable result of provoking the enmity of the opposite camp and thereby making themselves the target willy-nilly of possible atomic attack and destruction. If the United States is to fulfill its mission of world leadership, a program that provides some other more constructive alternative must be offered to the peoples of the world. The following proposal seeks to outline such a program.

This Program for Peace embodies two interlocking features: (1) an Armament Conversion Program (ACP) which, by providing for gradual disarmament among nations, will lessen war-fomenting fears and tensions; (2) a Basic Needs Development Program (BNDP) which, by extending planned technological aid to underdeveloped areas without political strings attached, will increase the confidence of peoples in their ability to work together to solve humanity's problems without recourse to war.

These two programs should be geared together and directed by the United Nations, increasing its power and prestige as an impartial world organization and thus changing the direction of world organization toward solidarity rather than division into two armed camps. The two programs would give concrete embodiment to the wisdom of the great prophet Micah: *"...and they shall beat their swords into ploughshares, and their spears into pruning-hooks..."*

The Armament Conversion Program (ACP)

Progressively, in five stages of five-year periods during the next twenty-five years, all member nations of the UN will agree to reduce by five per cent during each successive five-year period the amount of money now devoted to armament budgets. Thus, at the end of twenty-five years, the amount of money devoted to armaments will be reduced by one-fourth.

The amounts of money involved in the five per cent budget reductions for each fiscal year will be turned over, with no strings attached, to the UN for use in the Basic Needs Development Program. With the Armaments Conversion Program thus geared to and financing the Basic Needs, there will be gradual disarmament, reaching twenty-five per cent at the end of twenty-five years, with the money for war gradually converted into money for peace. The pace could be stepped up in proportion to its measure of success.

The Basic Needs Development Program (BNDP)

An autonomous organization, subject only to the parent UN, should be set up to organize and direct the BNDP. This organization should have complete jurisdiction over its personnel, choosing them on the basis of merit from among the world's leading scientists, technical experts, and administrators, regardless of nationality. The personnel should operate under a sort of international "Hatch Act," taking oath not to mix propaganda activities with technical duties while operating on projects in various countries of the world. The penalty for violation should be immediate dismissal.

Governments over the world who want financial and technical aid in developing industrial programs for mass production of food, clothing, shelter, and

health supplies and services, so as to meet minimum living standards for their peoples in the realm of the basic human needs, should apply to the BNDP. Thorough investigations to determine the extent of need among the various applicants will be made and BNDP will institute programs first in areas of greatest need.

The BNDP shall grant no aid to countries while they are at war with other nations or while civil wars are going on within their borders. Neither shall the BNDP grant aid to any country that is receiving military supplies as aid from another country. Countries that receive aid must be at peace and demonstrate that *all aid* will be directed toward meeting the basic needs of their people for food, clothing, shelter, and health.

When the program moves into an area to conduct a technological development, the technical experts who conduct the program shall act only in an advisory capacity to the government of the area, and shall co-operate fully with the governmental officials so as not to interfere offensively in the internal political affairs. But, BNDP officials should have complete control of finances, so that they may see to it that the money is wisely spent for the purposes intended and not used to line the pockets or further the political interests of local governmental officials.

The BNDP shall not undertake projects of a temporary "relief" nature. The technological development programs shall be what their name implies: projects of solid long-term character, designed to do what can be done profitably toward technicizing the country's economy for mass production. *The aim of every program should be to help the people to help themselves,* training the people in the administration of the program so that eventually the BNDP may move out, leaving the continued operation of the program in the people's hands. The ultimate ideal aimed at will be extension to all the earth's peoples of the benefits that have resulted from scientific discovery and technological advance.

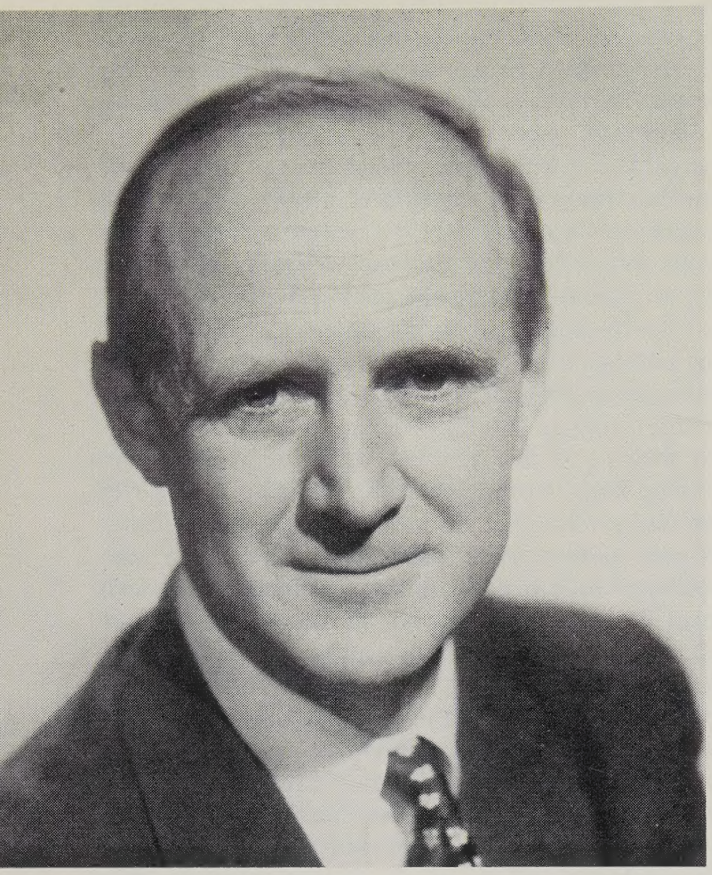
Advantages of the Twin Programs

The advantages of disarmament are obvious. Not so obvious, however, are the advantages of the Armament Conversion Program method in effecting disarmament. A drastic cut in armament cannot be realistically hoped for at the present time: fear and suspicion are too great. But *a small five per cent reduction* in five-year stages would put no nation at great disadvantage if its enemies welched on the deal. As confidence grows among nations, the armament reduction pace can be stepped up. Also, a gradual planned conversion from production of arms to production of peace goods will not disturb radically the present industrial economies of countries, which disturbance would certainly happen, for example, in the case of the United States, if spending for "defense" were suddenly cut off.

Obviously it is the Basic Needs Development Program that offers the greatest advantages for enlisting the enthusiasm of the world's peoples. Only in our present twentieth century has it become possible really to conquer the problem of poverty in a mass way. Technological mass production of basic items is the only solution to the problem, and technological development, dependent as it is on a complex matrix of interlocking and complementary scientific and technical factors, is just now in our twentieth century becoming equal to the task. Mankind the world over is at last catching a vision of its vast possibilities. The poor peasant with aching back will never contentedly go back to his hand scythe once he has seen a team of giant combines rip through a vast sea of golden grain. That is the meaning of the concept, "the awakening East."

It should be plain by now to all who think realistically that the underfed masses of the East are turning toward Russia not because of some allegedly attractive ideology, but because communism offers them technological aid and a way to achieve mass production of goods to alleviate poverty. For example, to think of China as having "gone communist" is almost an absurdity; it is far more likely that communism will become "chinafied." It is technological mass production of peace goods that the Eastern masses want at present: *not to join the Russians against us nor to join us against the Russians* in some battle of vague ideologies. They would gladly welcome such a program as the BNDP sponsored by an impartial agency — an organization to which they themselves belong and which belongs in part to them — such as the United Nations.

The most valid criticism of the present UN is that it "has no teeth" with which to make its rulings effective. There are more ways than one to give power to an institution. Police power is only one kind of power, and perhaps not the most effective in the long run. It is easy to see that the BNDP unit of the UN would rapidly become one of the most powerful financial and technical institutions of the world. With, at the end of twenty-five years,



UNIVERSALIST LAYMAN MEMBER OF EXPLORER TEAM

Dr. William H. Pickering, a faculty member of the California Institute of Technology and Director of the Jet Propulsion Laboratory of the Institute, is an important member of the team that successfully launched the first United States satellite, the Explorer. Dr. Pickering is an active member of Throop Universalist Church of Pasadena, California, and has recently served his local church as a Trustee. Dr. Blauvelt, under whom Dr. Pickering joined Throop Memorial, says of him that he "was always in church when he hadn't been called to Washington or some other place in connection with the missile program."

Interviewed by Graham Berry, the *Los Angeles Times* Science editor, Dr. Pickering said after his return from the successful launching:

"We could fly successfully manned satellites within five years with the government and scientists working together on this project.

"This exploration of space is a scientific venture and does not have to be done by one or all of the military services. The initial exploration will be done with the help of the services. But after that, these explorations are scientific rather than military."

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one-fourth of the billions of dollars now being spent on armaments going into the treasury of the BNDP, its power as a financial and technical institution would quickly build up for the UN the prestige that it now lacks. The "teeth" would be there. Rather than being a prestige based on fear of police action, however, it would be a positive prestige based on its tremendous power to render service. The banker in a town is often more powerful than the chief of police, and for a quite different reason. Rather than add to the present hatred and fear, as police power would do, the BNDP would bring confidence in human solidarity and good will. With its policy of granting no aid to countries engaging in war activities, it could bring tremendous pressure to bear in favor of peaceful negotiation and cooperation among peoples in disputes.

The present efforts to "catch up with Russia" must be intensified and made to bear fruit, *but they are not enough!* All such efforts can possibly do in the way of world leadership is to make "our side" the stronger so that weaker nations will want to be on our side rather than that of Russia in case of conflict. *This sort of policy solves no problems.* It merely intensifies the one we already have; mounting tension in the world between two armed camps! Something far more positive that lessens tensions is needed. If the United States wishes to regain its lead over Russia in the race for world leadership, some positive peace program such as the foregoing should be proposed to the United Nations immediately.

PLUMB LINE

"Behold, I will set a plumbline in the midst of my people"

RELIGION is a search for truth; but equally, it is the present enjoyment of truth. Truth goes before us, leading us into an endlessly widening appreciation of life; but truth also goes with us, deepening our experiences at every step of the way. In *The Dynamics of Faith,* Paul Tillich speaks of the holiness that is in that which ought to be, and the holiness that is in that which now is. No church in the Christian tradition can claim a greater devotion than our own to the first of these "holinesses." We are a Church of seekers, of learners. We do not, as some other churches do, think in terms of having arrived, or even of sometime arriving. We rejoice in the never ending climb. But it may be that, as a church, we are not enough aware of, or active in, the area of present holiness. We yearn so toward what ought to and shall be, that we are often too uneasy in the present. It is almost as if, like the orthodox, we are so conscious of the urgency of the goal that we discount the enjoyment of the way to it. It is true that we are not as we should be. We are not yet in the kingdom of God. But neither are we in Babylonian exile, that we cannot sing the Lord's songs. There is no condition, as there is no place, that is God-forsaken, that does not have such a degree of holiness as to make worship possible and profitable to us. Good religion is stimulating, but it is also peace. Remember the good lady who, under the ministry of an earnest young cleric, had to sing "Awake, my soul, stretch every nerve" so often she feared a nervous collapse. A church searches, but a church worships as well. It is ever reaching out to know more, but it also celebrates on its present level of knowledge. Like the practice of medicine, it has the responsibility to engage always in research that its people's future may be ever more fruitful; but, like medicine, it has the equal duty to meet the present needs of the people, that they may live to know that future, and be able to enjoy it. If we are not capable of finding the ecstasy in our present state, we will search in vain for it in the most perfect. All of which is to say that a church must minister as well as prophesy.

— CRITERIUS

DOLLARS and SENSE

Action Needed

We'd like to share some of today's mail with you. It gave us a real lift.

First came a $60 check from a new Fellowship in Aurora, New York, with this heartwarming note: "Thank you for the opportunity to assist in your fine program." That was a good start for the day.

Then came a letter from the minister of two small North Carolina Churches, Clinton and Red Hill. Last year both of these churches increased their Unified Appeal giving more than 50%. This year they are asking each member to give at least 20¢ a month for this purpose, and each Church expects to send at least $100, which will be a 20% increase.

The next mail brought a check for $2,500 from a larger church — Akron, Ohio — and represents a 40% increase over last year's contributions. This Church has a long record of paying its Minimum Fair Share in full — and often more than the suggested amount. Ten years ago its Minimum Share was $532. Now it is $2,500.

If every day were like this, what fun it would be to be Unified Appeal Secretary!

Our thanks to all those churches which have responded to our request for monthly or quarterly payments! We hope many more will adopt this practice. As of February 1, we were more than 50% ahead of our total a year ago. This is GOOD, but it must go on, with many more churches making frequent remittances of LARGER amounts.

Assurance from your Church that it will increase its giving at least 20% this year would help. Our need to increase Unified Appeal giving is VERY SERIOUS. If you and I don't do something about it, who will?

Our Church has much to give us, but we, in turn, have much to give the Church. Our Church is strong only as we support it. And that includes the State Conventions and the denomination.

Will you make your own contribution; then talk with your Church Board to make sure there is an increase in the budget for Unified Appeal? If there is need, plan with your Board for a special offering, or devise other ways of increasing your Church's participation in our Universalist Advance.

Enthusiastic and prompt *ACTION* is needed, by you and me and every Universalist.

Send your check, and your Church's check, *NOW,* to the Unified Appeal Office, 16 Beacon Street, Boston 8, Massachusetts.

—J. A. B.

Poets in Epitome

IV. Edwin Muir

Llewellyn Jones

THAT the first three poets discussed in this series were Americans was accidental. American and British — Celtic or Anglo-Saxon — poets share almost, but not quite, a common language and they certainly have an overlapping public. Of course, there are what the geologists would call "faults" — breaks in the continuity of the strata. The English cannot, or at least could not at first, see Wallace Stevens and even looked puzzled at Marianne Moore. And no American publisher, as far as I know, has even dared to give American readers a chance to try the poetry of Charles M. Doughty (whom we know only as the author of *Arabia Deserta*).

But when a British poet is called to Harvard as Charles W. Norton lecturer on literature, we adopt him as our own. This happened to Edwin Muir two or three years ago. The Harvard choice signified that he was regarded as a poet of the language rather than of any one territory. In fact, he is a poet comparable in greatness as well as in Celtic background to W. B. Yeats. He has many parallel qualities — such as a similar childhood background, the island of Orkney, as against Yeats' birth and early years in Ireland, and he, too, has had Yeats' life-long devotion to poetry.

But Muir differs sharply, even fundamentally, from Yeats in that he has never sown intellectual wild oats, never pursued spirits nor invaded astral planes, has never asked his readers to adopt fancy cosmogonies in order to penetrate the secrets of his verse. For that reason his poetry has usually been a "purer" poetry than that of Yeats. That is to say, it is never the poetizing of a prior revelation, either religious or political, but its revelation is autochthonous. Here is a very good example of the differences, because each poet has written a poem on the same theme — an old and traditionally great house. Yeats' poem, *Upon a House Shaken by the Land Agitation* — it may well have been Lady Gregory's Coole — is beautifully written. The poet asks how the world would be made any "luckier" if this house:

> Where passion and precision have been one
> Time out of mind, became too ruinous
> To breed the lidless eye that loves the sun . . .

and even though "mean rooftrees were the sturdier for its fall" still the house can do what those mean rooftrees could never do: achieve "the gifts that govern men" and evolve through the ages a perfected written speech. The splendor of the lines here blinds us to the fact that the logical content of the poem is dubious. At the very time that Yeats was writing it, both he and John M. Synge were going not to grand houses for their civilized speech, but to the homes of the peasants. And under a very "mean" rooftree at that approximate moment Edwin Muir was born. After a childhood and youth spent in bitter poverty, Edwin Muir triumphantly justified the mean rooftree and the possible luck of those it shelters by becoming Yeats' own successor as a poet, the inspired translator, with his wife Willa, of the works of Kaffka, and a great educator. He is now Warden of a workingman's college near Edinburgh. Well, he, too, has written a poem on the theme we have just discussed. But as against Yeats' aristocratic assumption, he does not bring an anti-aristocratic assumption to the building of the poem, though his own background might be considered excuse enough. He makes no assumptions, but begins within the poetry itself. The poem is found in *One Foot in Eden* (New York: The Grove Press, which also publishes Muir's *Collected Poems,* the two volumes comprising all of Mr. Muir's poetry that is currently available in bookstores). It is entitled *The Great House*:

> However it came, this great house has gone down
> Unconquered into chaos (as you might see
> A famous ship warped to a rotting quay
> In miles of weeds and rubbish, once a town).

So the great house confronts the brutish air,
And points its turrets towards the hidden sky,
While in the dark the flags of honour fly
Where faith and hope and bravery would not dare.

Accident did not do this, nor mischance.
But so must order to disorder come
At their due time, and honour take its stance
Deep in dishonour's ground. Chaos is new,
And has no past nor future. Praise the few
Who built in chaos our bastion and our home.

Yeats' poem was exquisitely wrought silver — but dissolves when plunged into the nitric acid of thought. Muir's is wrought in platinum and survives that process.

One of my own favorites among these poems is *The Old Gods* and my liking is given a grotesque twist because I saw a parody of the poem enacted in "real life" years, it may be, before the poem was written. A "newspaper man," I was invited to a (press agent's) reception for an elderly actress who had had her face lifted — and the operation really did make her look young. Then, I had to join my wife at a private tea party given by an elderly lady who had not had her face lifted. When I recounted my previous engagement, the elderly lady remarked, "I do not think I would like to have my face unscriptured." It was a profound remark. The actress, in a sense, was aiming for eternity, but the price was to erase the story which time had engraved on her face. Mr. Muir's poem is about time and what it does to us. But unlike the sentimental misinterpreter of religions, he does not deify eternity, which, after all, is a negative word. He envisages the mound, the well, the trysting tree where the old pagan gods were to be met — but these places are now deserted. These old gods and goddesses have lingered in time and have never found eternity. But, on the other hand:

Goddess of caverned breast and channeled brow
And cheeks slow hollowed by millennial tears,
Forests of autumns fading in your eyes,

Eternity marvels at your counted years
And kingdoms lost in time, and wonders how
There could be thoughts so bountiful and wise
As yours beneath the ever-breaking bough,
And vast compassion curving like the skies.

The mysticism that would flee time for something it calls eternity is, I fear, a delusion. Mr. Muir's mysticism is that of our soul's relation with time and with nature. One poignant expression of this is found in his poems about animals. Turn for example to *The Horses* on page seventy-three of *One Foot in Eden.* The poem is too long to quote. But after a mechanistic age has ended in catastrophe, the sense of that "long-lost archaic companionship," awakening not in the machine-fuddled minds of the humans but in the instinct of the horses, brings them back to the men who had forgotten them; but the men who now accept their proffered servitude are not blind to the implicit rebuke it carries.

LETTER FROM BRITAIN

(Continued from page 61)

all be there soon." Attendance at college chapels, which is entirely voluntary and had slumped badly before World War II, is now much larger. Several city churches are wooing the undergraduate and dons with lectures and sermons by distinguished visitors like Stephen Spender, the poet; Canon Raven, chairman of the British Fellowship of Reconciliation; Aneurin Bevan, shadow Foreign Secretary; and Victor Gollancz, the publisher.

On the national level, old and new mingle again. The Church stands pat against divorce and takes a conservative position on the new moral problems of artificial insemination of humans. On the other hand, it favors the elimination of old criminal penalties for homosexual acts committed by consenting adults (while still considering such acts sinful). On the new problems of nuclear warfare, several bishops agree with the Bishop of Exeter that Western Governments, and Britain in particular, should stop making and testing H-bombs.

These ways in which the centuries rub shoulders with one another, and church and government collaborate, are fascinating novelties for an American. My own religious needs, however, are met not by the Church of England, but by the Liberal Churches in Cambridge, a Friends' Meeting and a Unitarian Church about which I will write in my next letter.

COMING IN THE APRIL NUMBER

Hosea Ballou and the Rise of American Religious Liberalism

by

Ernest Cassara

This is the full text of Dr. Cassara's brilliant analysis at the session of the Universalist Historical Society held at Atlantic City last October.

Institutional Service Projects of the Universalist Service Committee

Typical state hospital

Unit, Concord, N. H., 1957

Members take patients on walk

Unit, Topeka, Kansas

The Universalist Service Committee organized its first I.S.U. at Danvers, Massachusetts, Hospital for the Mentally Ill in 1948. Since that date, it has provided units for state hospitals in Manteno and Peoria, Illinois; Westville and Logansport, Indiana; Cleveland, Ohio; Concord, New Hampshire; Topeka, Kansas.

1958 Units — The Committee will assign a minimum of three units in 1958 to the State Hospitals of Topeka, Kansas; Cleveland, Ohio; and Concord, New Hampshire. Units are open to all qualified persons regardless of race, creed or national origin in the age bracket of 18-32 years.

More Than a Job — While unit members earn from $175 to $210 monthly, the major emphasis is on service and assistance to patients beyond the usual hours of duty assigned to each member by the hospital personnel head. No one should apply for membership in any unit who is merely looking for a summer job.

Group Life — An Institutional Service Unit is a group of individuals who believe that they can bring a measure of normalcy, service and happiness to persons of all ages and conditions attempting to recover from various stages of mental illness. The effective and closely knit group soon stands out as a source of encouragement and inspiration to both staff and patients.

Through regularly scheduled meetings of the unit called by the Universalist Service Committee leader, the individual has an opportunity to share his feelings and his problems with the group and to evaluate his effectiveness as a hospital employee.

Fun Too — The group has time for fun and pleasure during its time-off periods. Most units have a full day to pursue individual interests, take trips, engage in sports or other activities.

Education — The Universalist Service Committee assigns each group to the various hospitals with the definite understanding that there will be a regular program of lectures describing the care and the treatment of the mentally ill. Oftentimes the unit itself sets up a regular program of speakers, discussions and book reviews.

Duties — Unit members serve as substitute ward attendants in some hospitals and as student assistants in the various therapy departments in other hospitals. Duties are determined by the hospital personnel office. Whenever possible a unit member's special talents are utilized. Each member is responsible to the Universalist group leader and to the personnel officer.

Each member pays a flat fee of $25.00 to the U.S.C. to help defray costs of special projects for the patients and leaders' fee. Members work from June 10 to September 1.

Workcamp, Chicago, Illinois — Eight volunteers, 18-32 years of age, needed to work with Universalist year-round social work staff in providing a day-camp program for the children and teenagers of a large inter-racial housing project. Excellent opportunity for those who desire an understanding of social work and race relations. Cost $75.00 plus travel. June 20 through August 15.

International Voluntary Service Projects of the Universalist Service Committee

Ten Years Of Service — Druhwald, Germany

For ten years, the Universalist Service Committee has provided opportunities for students and young adults to test their ideals and to help build bridges of understanding between peoples. One of its most important projects continues to be the Jugendwerk (Youth home) at Druhwald, Germany, where 120 delinquent boys, ages 13-20, attempt to readjust their lives after experiencing the destruction of war in Berlin. An international workcamp team assigned each summer to this home provides leisure time activities for the boys, works with them in the fields or at other duties and provides sympathetic normal friendships which help the boys gain a feeling of security. The 1958 Workcamp group will continue in the tradition established by its forerunners.

1958 Workcamps In European Refugee Centers

Probably hardest hit in any group of refugees are young children and teenagers, who before they have developed character, are exposed to a migratory existence. This means that many of them are forced to assume responsibilities which are beyond their capabilities, and are exposed to experiences with which they are unable to cope; this without parental supervision. We asked the German social workers how American students could assist in this need. The answer was that American students could spend four to six weeks working with trained German staff, helping to carry out recreational programs for refugee boys and girls.

There will be two such groups working in the area of the German refugee problem this summer. Both of them will be located in Southern Germany. At Ulm there will be one of the largest refugee camps of that part of the country, where the group will work with the permanent staff of an Arbeiterwohlfahrt-sponsored Youth Center. This group will have opportunity to experience intimate contact with the refugee community. Six thousand refugees live here in a former military fort, built two or three hundred years ago, providing only a minimum standard of living, but the best that can be offered.

The other group will be assisting the staff in a tent camp for teenage children taken from a refugee camp in another part of Southern Germany. The idea behind this project is to give an opportunity once a year to these children to leave the depressing milieu of the refugee camp.

Cost And Qualifications

Applicants should be 19-32 years of age and possess camp craft skills and interests (sports, crafts, dramatics, music, voice, nature study, hiking, swimming). Applicants must be flexible, adaptable and able to work well with others; able to meet unexpected situations and assignments good-naturedly and willing to learn the German language "on the spot" in order to communicate with the refugee children and youth.

Campers pay $500-$550 to help pay costs of travel, food, insurance and materials used at the project. Druhwald workcampers spend six weeks at their project and refugee workcampers about five weeks.

Ulm Refug
Camp

Druhwald Youth Home, 1957

Making sports field and skating rink

Tent camp, 1957 Unit, So. Germany

"Whom Every Man..Should Wish To Be"

WILLIAM WORDSWORTH, "one of the early leaders of the Romantic movement in England," once asked a question, and answered that question in a most practical and realistic way as far as the needs of our generation go:

"Who is the happy warrior? Who is he
That every man in arms should wish to be?
It is the generous spirit . . .
Whose high endeavors are an inward light . . .
. . . . . .
Who, with a natural instinct to discern
What knowledge can perform, *is diligent to learn;*
Abides by his resolve, and stops not there,
But makes his moral being his prime care."

There is, of course, much more than this fragment. All of it is familiar enough to be quoted from memory. The point is, however, that *the* man, the happy warrior our boys and girls should hope and aspire and dream to be, must be *"diligent to learn."* That is true if we are to believe the sudden outburst of educators, churchmen, soldiers and businessmen.

It appears that our boys and girls are not so charmed by mathematics and physics as they are by cooking and social science survey courses. Some Americans have known this for a long time and, indeed, deplored it. Now Americans everywhere are asking indignantly why American education, particularly in the sciences, is so weak. They are not yet asking why we are so weak in languages and philosophy and history as well. Educators have tried to tell Americans about our educational weaknesses for a considerable period of years. We would not listen. Why not?

In the 1920's an internationally known business leader told some inquiring college students that "our best brains are going into business." In this period, also, President Coolidge threw the aura of patriotism around business by declaring that "The business of America is business." The "best brains" had it so much their way in business that finally they got enacted the highest tariff laws in our history. Then nations could not sell to us and so very soon they could not buy from us.

So the 20's turned to the 30's. The big businessman was no longer the top dog. The social planners came to the top with their "collective efforts." Like their business predecessors they accomplished some splendid achievements (TVA) and had some spectacular failures (remember the Blue Eagle). Meanwhile the not-best brains of many of us who had chosen the service professions (the Church, the School, the Hospital) were hard put to it to help the human wreckage left behind by the failure of business leadership. This scribe remembers well how a great corporation closed down a mill and left nearly a thousand helpless people for our small township to care for. It was not easy but the town did quite well with an amateur Emergency Committee.

The Great Depression finally ended in America and the roaring forties brought the soldier, the production man and the skilled factory worker to the top of the heap. The end of the second world war and the turn into the 1950's brought to many Americans of our own generation a strange experience. It was on a national scale, a bit like sitting a second time through the beginning of a movie we had just seen. Truly, it seemed: "This is where we came in." Why? Because the self-proclaimed business leader was back in full cry. Now he was "The Man in the Gray Flannel Suit," very respectable, conservative, and above all, *non-controversial.* These last qualities differed somewhat from those of the business leader of the 1920's. The earlier business leader was in fact at least partly a rugged individualist. He was more ruthless, but certainly more colorful, and indeed, more likeable than his successor of the non-controversial 1950's. Now that we approach the 1960's it appears that tomorrow's "happy warrior," he whom every American college graduate must hope and aspire to be, will be the research scientist and his working twin, the industrial engineer.

So what? Do we deprecate the soldier and the skilled factory worker, the social planner and the businessman or the scientist? We do not. Each and every one of these areas of activity is and will continue to be important to our society.

Then what? We plead for a mature appreciation of all our needs. Our present weaknesses are directly traceable to our recent lopsided development. When the businessman was top dog, he smiled patronizingly

on the mere physics professor and he was very suspicious of pure research. When the social planner was in the saddle, he quite too easily equated the businessman, pretty much all businessmen, with the "greedy Bourbon."

Of this we have had too much. We desperately need more and better science students to be tomorrow's researchers and engineers. *Not one bit less do we need and will continue to need the well trained students of language and history, economics and sociology.*

Away with the cheap talk about eggheads and dumbheads. We need all heads well filled with knowledge and understanding and all hearts well tuned to human need.

". . . this is he
Whom every man in arms should wish to be
. . . . . .
Who with a natural instinct to discern
What knowledge can perform, *is diligent to learn;*
Abides by his resolve, and stops not there,
But makes his moral being his prime care."

HOME-TOWN ARCHITECTS

SOME years ago, the old Meeting House in Annisquam, Massachusetts, then in bad disrepair and suffering from "improvements" quite out of keeping with its original design, was restored and made again the beautiful building it now is. Before the restoration, the folk financing the project put on a contest for the best design for restoration. Prominent members of the architectural profession entered plans. When the judges reviewed the results and made their decision, it was found that a young man, just entering the profession and a native resident around the corner, had submitted the winning plan. Somehow, no one had thought to ask this then relatively unknown architect to do the job. Instead, established and prominent members of the profession were called on first. But it was the home-town man who knew best the needs of his community.

We have recounted this story, told to us by a member of the Annisquam Church, because recently, we were guilty (albeit unintentionally) of the same kind of thing. Since we printed the beautiful illuminated façade of the new Murray Universalist Church of Attleboro and the picture with the story text, we have had many happy reactions from readers. We should have told our readers last month that the architects for this so well-designed church building were Washburn, Luther and Associates of Attleboro. The grace and beauty of the new Murray Church prophesies a fine future for this group of young architects.

READING FOR LENT*

STRANGE BEAUTY, the current Lenten Manual issued by the Council of Liberal Churches and distributed by the Universalist and Unitarian churches, is an anthology edited by Vincent B. Silliman. The selections contained in the booklet were "brought together here especially as helps for the human spirit," says Mr. Silliman. They are, indeed, helps. An anthology, any anthology, is as good and useful as its editor is sensitive to the unseen needs of readers. Mr. Silliman is a sensitive spirit. *Strange Beauty* is, therefore, a most useful aid to Lenten meditation and devotion. Better still, it is useful as an aid to meditation and devotion at any time of year.

**Strange Beauty,* An Anthology of Devotional Readings, Lent, 1958. Single copy, twenty cents.

REFLECTIONS

Definition of Church Fairs: Wonderful Women Selling Miscellaneous Matter at Pious Prices.

* *

Too many sermons are hung on texts like hats on a hat-tree.

* *

A pleasing preacher too often is an appeasing preacher.

* *

A sermon should be as long as a listener.

* *

Is there as much foolish talk among birds and animals as there is among men?

* *

Doctrines divide— ultimates unite.

* *

If you have a philosophy that life must be kind to you, you're licked before you start.

* *

What is called "historical research" is after all only the snooping of posterity.

— Rev.

Seated: Rev. Albert F. Ciarcia; Wayne D. Bradley. Standing: Rev. Albert C. Niles; Rev. Frederick L. Harrison; Rev. Philip R. Giles; Rev. Melvin Van de Workeen.

THE FIRST UNIT OF THE NEW UNIVERSALIST CHURCH OF STRATFORD, CONNECTICUT

THE first unit of the new Universalist Church of Stratford, Connecticut, consisting of the Religious Education Building and Fellowship Hall, was dedicated Sunday evening, January 26. This same service also saw the installation of the Rev. Albert F. Ciarcia as minister of the church.

The Rev. Frederick L. Harrison, Connecticut and Massachusetts Superintendent, presided and offered the Invocation. The Dedication Prayer was offered by the Rev. Albert F. Ciarcia.

The Rev. Philip Randall Giles, General Superintendent of The Universalist Church of America, was the guest speaker for the Dedication.

The Installation address was by the Rev. Albert C. Niles, director of the Department of Development, St. Lawrence University Theological School.

The Charge to the new minister was given by Mr. Harrison and the Charge to the Congregation by the Rev. Melvin Van de Workeen, administrative assistant to the regional superintendent.

Mr. Wayne D. Bradley, moderator of the parish, led the Congregation in the Act of Installation. The Installation Prayer was offered by Mr. Niles. The Benediction was pronounced by the Rev. Albert F. Ciarcia.

The dedication of this first unit marked the climax of activity which began formally in April, 1957, when the church moved from down-town Bridgeport to the Stratford residential area. Services were held in a small community chapel near the present building site and church school sessions were held at the Chapel Street School.

A neighborhood canvass together with a mail and telephone survey of the community followed. As a result, the building was started in September and completed one week before the dedication service. Plans are under way for continuing the building program with the addition of the sanctuary in the near future.

The building committee was made up of Fred Feldmann, Chairman, Wayne Bradley, Arthur Litchfield, Mrs. Wanna Thorndike and Malta Thayer.

Reactions Of Our Readers

AREAS OF AGREEMENT BETWEEN PATTON AND CRITERIUS

To the Editor:

I want to congratulate Kenneth Patton on his article, *The Spirit of Universalism,* which appeared in the January *Leader.* It is the most thought-provoking of any article on the subject that I've read in a long time. It prompted me to read the particular *Plumb Line* to which he referred, and to devote considerable time to thinking about the problems which both he and Criterius discuss.

Criterius' column is brief, and I hesitate to comment on what he writes, for fear of misinterpreting him. I do not know who he is, so I cannot draw from any personal knowledge of what he thinks. But I do gather that the purpose of Criterius is to stimulate thought and discussion, rather than to write a complete exposition of his own Universalism. Therefore, one needs to exercise charity in judging him. That he might have been kinder in this regard is one of the few criticisms I would have of Mr. Patton's article, unless, of course, he was drawing on personal knowledge. It also seems unfair to me to label either Criterius or Ballou "doctrinally minded," whatever that means, and Mr. Patton makes it sound rather as if it meant "fellow traveler of the right," as contrasted with "the left."

But I wonder if Criterius, Ballou, and Patton are quite so far apart, at least in some beliefs, as Mr. Patton seems to think. It is possible to be awfully "foggy-minded" about freedom, reason, and the rest of the beliefs which liberals say they affirm. I don't think Kenneth Patton is foggy about them, as his article implicitly shows. He affirms them, but at the same time he uses them to arrive at conclusions. It may be that starting from the other end, so to speak, Criterius and Ballou do the same thing. As I read him, Criterius is really saying, not that freedom and reason aren't valuable, but rather that *there are certain conclusions you reach,* perhaps by the use of reason and freedom, which are more valuable. We talk about reason and freedom too much and use it too little.

Let me put this another way. We affirm the values of tolerance, freedom, and reason because we are convinced that within these attitudes lies the best "frame" or means to discover religious truth and inspiration. In other words, they are all subordinate to truth. Reason and freedom, although they may be good in themselves to a limited extent, are the means to the discovery of truth. Kenneth Patton tells us, after a search of years, what he believes the truth to be, for *him.* So does Ballou, and so does Criterius. It is not being "doctrinally minded" to say what you believe. Otherwise Mr. Patton himself could be accused, and no doubt has been accused, of being dogmatic to the extreme. Every man and woman, however much he may love freedom and reason, must come to some conclusions about life if he is to accomplish anything. And this is especially true in regard to ethical principle. There is a point where you stop and say . . . "for me this is right and for me this is true." You may leave your mind open for further evidence, but in the meantime you work according to your convictions. It is these convictions, come by through fear and trembling, but none the less accepted and used to guide action, which seem to me the most important result of freedom, doubt, and the use of reason. And it is to a particular set of these that Criterius refers. Perhaps Universalists of the "old school" have been too self-satisfied with the conclusions which men like Ballou acquired only after great struggle, but too many Universalists of the "new school" have gone too far in the opposite way, and have sacrificed any deep belief for a sentimental mouthing of the words of freedom and reason.

If what I have said so far is clear, it then follows that Patton and Criterius do not disagree as much as we might at first think, although their emphasis is different. No doubt they do disagree regarding the conclusions which they reach by reason. . . . Thus, Patton doesn't believe in any God, and Criterius does, although some investigation might show that they don't disagree here. They definitely disagree on the possible outcome of creation, and on the purpose of human life. But on the matters of freedom and reason I doubt if they disagree at all. One writes down his conclusions about religion while emphasizing the freedom and reason by which he arrived at them, and not recognizing that many Universalists have not taken advantage of the freedom which he so much appreciates. Criterius, however, noting this last fact, tries to get Universalists to return to a particular set of conclusions because he sees that too much emphasis on freedom has robbed Universalism of content and conviction. Both are correct. While accepting Patton's conclusions and believing in the necessity of freedom as well, I agree with what I think was the "spirit" or intent in back of Criterius' column.

—Richard E. Sykes
Minneapolis, Minn.

FROM AN AUSTRALIAN READER

To the Editor:

Over a considerable period of years, you have been good enough to forward *The Universalist Leader* to me and I have found much of interest in it, keeping me in touch with one section of American liberal religious thought. It was through the generosity of Dr. Robert Cummins that I was placed on your mailing list and to him and to *The Leader* for keeping me on the list I am indebted and would express my sincere thanks.

Should you be able to continue me on your list I would appreciate it if you would change the address to the one shown at the head of this letter. The journal is at present being addressed to my former address.

I have been, over the past twenty years, honorary minister of the Perth Unitarian Fellowship. Earning my living at another occupation, I have not been able to give as much time as I would like to the Fellowship and we have remained a comparatively small group, but we are always glad to welcome newcomers. Should you know any Universalists coming this way as visitors or residents, we would be glad to meet them.—R. H. Featherstone
Scarborough, West Australia

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

CIVIL WAR MEMENTOS AT THE BIRTHPLACE

The Stephen E. Barton Room

Clara Barton's Desk

With the hundredth anniversary of the Civil War approaching, publishers' lists are already offering books on the war and those connected with it. MacKinlay Kantor's *Andersonville;* a *Reader's Digest* condensed book selection, *The Twentieth Maine,* recounting the exploits of this regiment that saved the Union line at Gettysburg, and hitherto unpublished letters of Robert E. Lee are forerunners of those we can expect before 1961 is on the calendar.

All this attention to that regrettable conflict and its participants leads us to inventory the numerous items directly connected with the war which we Universalists have in the Clara Barton Birthplace in North Oxford, Massachusetts. No one figure among all the wartime personnel commands more lasting respect and gratitude than Clara Barton; therefore we are especially fortunate to own many of her personal possessions given through the generosity of her grandniece, Saidee Riccius of Worcester, and other Barton relatives whose interest she has stimulated.

Visitors who register in our guest book sit at the portable desk which Captain David Barton made for his sister and which she carried with her and used during the war. They may well reflect for a moment that Clara Barton herself sat at this same desk as she wrote so urgently of her needs for the poorly equipped shelters where she was tending the wounded.

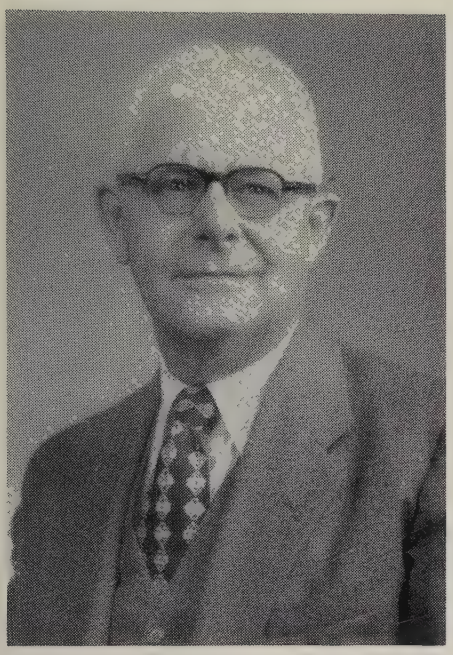
Then in the little room in which she was born on Christmas Day in 1821 is a handmade quilt pieced from somber browns and dull calicoes and presented to Clara Barton by the Grand Army Posts of New England at the Clara Barton Encampment in Warren, Massachusetts, August 27, 1868. Each block in its white center has inked the name of the company, regiment and post commander presenting it. Among the names are those of past commanders-in-chief, General John A. Logan and General A. N. Burnside. This practical evidence of esteem and affection for Miss Barton remained for some time at her Glen Echo home outside Washington but was later presented to the Birthplace by Miss Hubbell, niece of Dr. J. C. Hubbell, secretary to Clara Barton for many years.

Treasured together with volumes on the Civil War and on the life and work of Miss Barton, many first editions, are pictures of barracks in Baltimore where great preparations were made for her visit, pictures of the mon-

(Continued on page 76)

News of Churches and Church People

WATERTOWN HONORS DR. NILES



Dr. Harold H. Niles, who retired as minister of All Souls Universalist Church, Watertown, N. Y., after more than seventeen years, was the guest of honor at an all-city testimonial dinner held at the Hotel Woodruff, Watertown, N. Y., January 23. This city-wide affair, which honored both Dr. and Mrs. Niles, was sponsored jointly by the Watertown Council of Churches and the local Rotary Club. More than five hundred representatives of the government, business and church community were present.

Dr. Niles was honored by the outstanding leaders of his community for his long years of faithful and effective leadership, both as a clergyman and as a citizen of the city.

A committee, representing local, civic and community organizations, unanimously conferred on Dr. Niles the Shapiro award naming him, "Outstanding citizen of Watertown for 1957." The award was conferred last month.

In closing his pastorate at All Souls and addressing his own people, Dr. Niles said in part: "These have been strenuous years for the minister, but I have had a glorious experience in them. . . . I can lay claim to no high achievements, but if I have succeeded in making a few people aware of the spiritual values in life; if I have succeeded in stimulating a desire to develop potential; if I have helped some to find their way; if I have helped to support some, when life has seemed to tumble in, then these have not been wasted years."

PITTSFIELD UNIVERSALISTS DEDICATE RESTORED BUILDING

More than four hundred persons attended the Sunday morning service and afternoon Open House at the First Universalist Church at Pittsfield, Maine, on Sunday, January 5, when the Universalist Church, after more than thirty-four separate repairs and new installations made since 1954 under the leadership of the Rev. Robert D. Fiske, minister, was rededicated. It is estimated that some of those attending came from distances of more than one hundred miles.

At the morning service, at which Mr. Fiske preached on the subject, *In Which Direction Is Liberal Universalism Moving?,* the ninety-first year of the life of the group was inaugurated. Special music was provided by Mr. and Mrs. John Foss of Augusta under the direction of Dr. Robert G. Parker, the church organist. After the sale of the huge old parsonage a year or two ago, a new, small, modern dwelling unit was purchased at 9 Easy Street — a name that obviously, so far as the minister is concerned, is a misnomer. This new manse was the scene of the Open House, with members of the Ladies' Aid assisting Mr. and Mrs. Fiske as hostesses during the serving of refreshments.

The morning service program contained an itemized list of the thirty-four separate units of work, old and new, which had been brought to completion, any one of which might have sufficed to do honor to a pastorate. The list includes such items as: the church land has been graded so as to slant away from the building to provide for water drainage; the grounds have been beautifully landscaped; a stone curbing was built along the driveway; the driveway walks and new parking lot have been hot-topped; the ceilings and walls have been replastered throughout the church; the church sanctuary and all other rooms throughout the church have been redecorated; new Sunday School rooms were constructed in the basement; the dining room was painted by the financing of the Ladies' Aid; foundation reinforced; an overhang of a foot was built on all sections of the roof to prevent the leakage which has taken place for the past 50-odd years; both church towers were rebuilt and made secure and tight; rotten beams and sills were replaced throughout the church; the front of the church was remodeled. The entire exterior of the church was given two coats of paint; and just as much more!

The Pittsfield church was organized in 1867 when forty-two members united to provide for liberal worship for the Pittsfield area. The Rev. James M. H. Smith was the pastor in these first years. Thirty-two years later (in 1899), during the ministry of the Rev. Leroy W. Coons, the present building was completed and dedicated. About twenty-six years later (in 1925), during the ministry of the Rev. Frank L. Cann, the church was redecorated. The most recent period of physical improvements began in 1954, with Mr. Fiske working in close harmony with Joseph R. Cianchette, Sr., chairman of the Property Committee, and John B. Furbish, president of the Parish organization. The first work was the installation of a new heating plant whereby separate arrangements were provided for heating one or more rooms as needed. "The climax," the author of an article in the *Pittsfield Advertiser* states, "came in the year 1957 with tremendous repairs being made on the roof, the foundation, the walls and the grounds of the church by J. R. Cianchette."

The growth of the church under the leadership of Mr. Fiske has by no means been limited to physical improvements, however. Its Sunday

School is believed to be the largest Universalist Sunday School in the State of Maine, and the church, in terms of membership and attendance, the second largest in the state. Other organizations and departments include a youth department with two well-functioning youth groups; three ladies' organizations (the Universalist Ladies' Aid Society, the Josephine B. Folsom Mission Circle, and the Mothers' Club); and a very strong Men's Club.

Travelers from Canada, as well as the United States, it is said, often make it a point to stop and view the stained glass windows of triptych design in the front of the church. They are of considerable value and beauty, but, like other glass art, are viewed best from inside the church. Other treasures are a series of eleven life-size Biblical murals painted on the arched ceiling of the auditorium of the church by the late Harry Hayman Cochrane; a twelfth mural to the right of the north window; and a central symbolic group; all of which have been freshly restored. "With the restoration of the beauty of this edifice," a writer in the *Advertiser* asserts, "the Pittsfield Universalist Church is now once again one of the finest pieces of architecture to be found in New England."

—Sheldon Christian

A.U.W.

(Continued from page 74)

ument at Andersonville, Georgia, and a list of men buried at Andersonville. This list was compiled and printed under Clara Barton's direction when she found a soldier who had kept a secret record of the burial sites of many men. Because of its rarity, this pamphlet, presented by Mrs. Marietta Wilkins, is one of our most valuable possessions.

Among other valuable items, recently given by Miss Riccius, are two "Rolls of Missing Men": Roll No. 3 listing "Officers and regulars from Conn. to N.Y." and Roll No. 4, "N.Y. cont'd. to Wisconsin and U. S. Navy." At the head of the list is a letter of directions by Clara Barton and a request that it be posted in a safe and conspicuous place.

With these rare lists was a pamphlet, "Memorial of Clara Barton," Senate document, 40th Congress, 3rd Session, relative to reimbursement to her for expenditures and an appeal by Clara Barton for legislation remedying defects in laws relating to bounties, back pay and pensions.

Besides these mementos directly connected with Miss Barton there are several others treasured by the Barton family and given to our Birthplace. In the parlor hang the saber, sash and commission of her brother, Captain David Barton, signed by Abraham Lincoln and Secretary Stanton.

In the Stephen E. Barton Room, together with miscellaneous items belonging to this favorite nephew, a son of Captain David, is the framed Post Pass 829 for transportation by the steamer Fulton to Hilton Head, S. C. for Stephen E. Barton, dated December 20, 1863 and giving the bearer's age as 14. This pass was issued when Clara Barton kept the promise she had made to eleven-year-old Stephen to send for him as soon as he was old enough to enlist. He served at first in the Quartermasters Corps with which his father was connected but very soon became a telegrapher as our framed U. S. Civil War Telegrapher's membership certificate attests.

With the articles could be listed a miscellany acquired from various sources, including the section of a tree containing bullets, a button from Antietam, a Confederate rifle picked up by Stephen Barton from the battlefield after the evacuation of Petersburg, Virginia, April 2, 1865, and a wooden powder horn belonging to Albert Clark, who must have borne a charmed life for he served more than three years and was in most of the famed battles, "having men killed at his right, left and rear and two guns shot from his hand but never a bullet touched his clothes."

Checking our inventory to list these reminders of the days from 1861 to the War's aftermath emphasizes anew what a real treasure house of history we Universalist women have accumulated at the Birthplace. We and all our friends can profitably visit it especially during the coming years when no doubt our staunch Universalist, Clara Barton, will share in the commemoration of those connected with the war.

—Geneva Rice
Birthplace Chairman,
Camps Committee

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NORWAY, MAINE

On Sunday, January 19, the Rev. Ida M. Folsom, who has been serving the Norway Church as interim pastor since October, 1957, took seventeen new members into the church.

Mr. Daniel W. Weck began his pastorate in Norway, Tuesday, January 21, 1958.

ALICE HARRISON IN THE SOUTH

Beginning February 6 and returning March 11, Alice Harrison will be serving churches in the southern states. She will be meeting Junior Highers, their parents, advisors and teachers, and meeting with summer conference committees to help plan their programs.

The Universalist contacts will include Outlaw's Bridge, N. C. and groups coming in from the other N. C. churches; Brewton and Camp Hill, Ala., and area meetings in Mississippi for the circuit of churches there. Miss Harrison will also visit St. Petersburg and Tarpon Springs, Florida.

ANNUAL MEETING BETHANY UNION CORPORATION

The Annual Meeting of the Corporation of the Bethany Union for Young Women will be held at the Home, 256 Newbury Street, Boston, on Wednesday, May 21, 1958, at one o'clock.

Luncheon will be served. Please make reservations with Mrs. Dumas before May 16, 1958, CO 6-0240. The Annual Reports will be presented and the Officers elected for the ensuing year and such other business transacted as may legally come before the meeting.

Attest:

—EDITH ADA PIERCE, *Clerk*

CRACKLING

The class was studying Africa, and when the teacher asked how ivory is used, one small boy excitedly held up his hand. "Most ivory," he said, "is used for soap."

—*The Watchman-Examiner*

DR. ROSE COMPLETES THIRTY YEARS AS MINISTER AT LYNN

On January 12, 1958, Dr. William Wallace Rose completed three full decades of ministry to Universalists of Lynn, Massachusetts.

Throughout this long and distinguished pastorate, the services of the First Universalist Church of Lynn, under Dr. Rose's leadership, have grown in scope and in number so that this historic parish is now quite literally a seven-day institutional church serving the needs of all ages.

Sunday morning, January 26, was the anniversary service which featured special music and the Anniversary Sermon.

A reception to Dr. and Mrs. Rose was held in the vestry of the church, Sunday afternoon, from five until seven.

In our May number, *The Universalist Leader* will carry a story in pictures and text on the ministry of this great old parish.

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OBITUARIES

EDITH MABEL COLLINS

Edith Mabel Collins, daughter of the late Fred and Arlettie Collins, died suddenly at her home, Tuesday, January 14, 1958.

Miss Collins has been an active member of the First Universalist Church, Providence, R. I., since April, 1927. She was well known in Providence through her interest in music, and through her long association with the Rhode Island Hospital Trust Bank.

Miss Collins had been soprano soloist in several Providence churches before coming to the First Universalist Church where she was soloist and choir director for several years. She was a member of the Ladies' Humane Society and was co-author with Mrs. Follis of an article about the Ladies' Humane Society which appeared in the February number of the *Leader*.

Miss Collins is survived by her aunt, Mrs. Edith W. Jenckes.

Funeral services were held in the First Universalist Church, Providence, R. I., January 17, 1958.

ELIZABETH ERNESTINE KREUTER

Mrs. Elizabeth Ernestine Kreuter, nee Suenderhauf, died on Monday, January 20, 1958, at Osteopathic Hospital in Philadelphia.

Mrs. Kreuter was born in Stafford Springs, Connecticut, on December 16, 1895, the only daughter of Mr. and Mrs. Oscar Louis Suenderhauf. After attending public and private schools in Lowell, Mass., she attended Radcliffe College and graduated with a degree of B.A.

She married on June 25, 1930 Frank H. Kreuter, of Philadelphia and Drexel Hill, lately vice-president of the Pennsylvania Universalist Convention. Having first become affiliated with the Universalist Church of the Messiah in Philadelphia, the couple later transferred to the Church of the Restoration, Universalist, in that city.

Dr. Fenwick L. Leavitt, Jr. conducted the funeral service. Burial took place in Arlington Cemetery, Drexel Hill.

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DIVINE PATERNITY MEMBER TO TRANSLATE UNIVERSALIST PAMPHLETS INTO SPANISH

Universalists agree that the spiritual and intellectual freedom afforded to the subscriber of Universalism is a treasurable form of religion. We feel that Universalism is among the most advanced and outspoken of all liberal religious fellowships. We are desirous and anxious to spread both the historic and evolving message of our Universalist faith. This is done primarily through two media: 1) Communication through language, spoken and printed. 2) Through deeds of Samaritanship.

It is, therefore, an important event that our church literature will soon be translated into the Spanish language. Mr. Paul Steves, a new member to our fellowship, Cuban by birth and presently teaching at the Robert Louis Stevenson school, has pledged himself to this truly challenging task.

Mr. Steves is very excited about his membership in the Universalist church and wants to prepare himself for the work of propagating the faith in South America and other Spanish-speaking countries. We share his enthusiasm and pride and are most pleased to see this ambitious and energetic young man in our fellowship.

COMMITTEE OF PROTESTANT COLLEGES AUTHORIZED

The development of "greater unity of understanding and common action" among Protestant colleges and universities in the United States was brought closer at a recent meeting in Miami Beach, Florida. Announcing that a new committee had just been authorized by the National Council's Commission on Higher Education, its new chairman, Dr. Fred G. Holloway, declared that it plans to start work soon on organizing a Council of Protestant Colleges and Universities. The new council will be related to the National Council of Churches.

Dr. Holloway, who is president of Drew University, and the committee's vice-chairman, Dr. Clarence C. Stoughton, president of Wittenberg College, presented a study report recommending such a council. They spoke before almost one thousand college presidents attending the 44th annual convention of the Association of American Colleges.

A main purpose of the new council, Dr. Stoughton said, will be "to develop a vital relationship among Protestant colleges and universities and between the colleges and the churches."

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NOTICES

CENTRAL FELLOWSHIP COMMITTEE

January 17, 1958, voted to approve the action of the Midwest Fellowship Committee in granting preliminary Reciprocal Fellowship to Rev. Weston A. Stevens, an ordained Methodist minister who now holds a preliminary certificate of fellowship with the Unitarians.

January 22, 1958, voted to approve the action of the Massachusetts Fellowship Committee in granting to Mr. James W. Mott, a licentiate, the right to perform the Christian ordinances.

January 31, 1958, voted to grant Reciprocal Fellowship to C. Leon Hopper, Jr., an ordained Unitarian clergyman serving on the Headquarters staff and therefore under the jurisdiction of the Central Committee.

—Esther A. Richardson, *Secretary*

OHIO FELLOWSHIP COMMITTEE

The Ohio Fellowship Committee has transferred Rev. George Boorn to New York State, and Rev. Eugene B. Navias to New Hampshire.

—Sadie B. Burgess, *Secretary*

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union, 256 Newbury Street, Friday, March 21, at eleven o'clock.

The Rev. Richard Knost will speak on *The Transcendent Spirit.*

Luncheon, seventy-five cents. For reservations, call Mrs. Dumas, CO 6-0240.

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